branches of learning in which Europe then markedly excelled China. He and his confreres saw that only through the friendship of members of the ruling class could they hope to gain access to the masses of China and to win the country to Christianity.

It was by this means that Ricci made his way to Peking, and he had the satisfaction of seeing two of the Hanlin Academy and an imperial prince won to the faith.

Before the end of the Ming Jesuits were to be found in several centers, and Dominicans and Franciscans from the Philippines, after many persistent efforts, had entered Fukien. Occasionally persecutions had broken out, some of them fairly severe, but the faith was making headway. In Peking the Jesuits had gained further recognition by being assigned to the Imperial Bureau of Astronomy to reform the calendar.

The collapse of the -Ming strengthened the position of the missionaries. In Peking, the Manchus gave Schall official rank and entrusted him with the preparation of the calendar. Jesuits, too, were to be found in the court of the last Ming aspirant, the unfortunate Kuei Wang. That prince's heir, his mother, and his heir's mother were baptized and his chief general and leading eunuch were also professing Christians.

CCLTXJRE UNDER THE MING: FOREIGN INFLUENCES

Under the Ming, the contact with aliens, destined to be so revolutionary in the future, had little marked effect on Chinese culture. Through the Europeans came a few plants from the New World. Late in the sixteenth or early in the seventeenth century tobacco was introduced from the Philippines, and then or later were brought in the sweet potato (the batata,

introduced into Fukien in 1594), maize, and the peanut—all of them of American origin, and all of them to become important agricultural products in China. The pineapple, also of American provenance, reached China at the beginning of the seventeenth century. Syphilis, originally from America, entered. The Spanish peso appeared.

Through the missionaries there entered Christian influences, and new conceptions of mathematics, astronomy, geography, and mechanics. As yet, however, except possibly an increase in population through the new food plants, none of these importations worked any very great modification in Chinese life as a whole.